Dolphin's-Barn, Burying-Ground,

All in an Uproar:

Or the preſent Controverſy between the *Baptiſts* and *Quakers*, truly Stated.

Together with ſeveral *Queries* propoſed to the *Quakers*, Concerning the Two *Sacraments* of *Baptiſm* and the *Lord's-Supper*.

By *T. D.* a *Lay-Man* of the *Church* of *England*.

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Dolphin's-Barn, Burying Ground, all in an uproar: Or the preſent Controverſy, between the *Baptiſts* and *Quakers*, truly Stated.

MR. *Robertſon* a *Quaker*, Living near *Meath-Street*, liv'd very Loving and happy with his late Wife, although ſhe was of another Communion and belongd d to *Skinner s-Alley-Meeting*, and conſtantly heard that Pious and Ingenious Man, Mr *Oſwald Edwards*, falſly reputed a Free-will *Baptiſt*; for his Oppoſition to that horrid Principle, of Perſonal Election, and abſolute Inconditional Reprobation, *&c.*

However on her Death-Bed, ſhe intreated ſhe might be laid by her Children in the *Quakers* Burying-Ground, and that her Religious Paſtor Mr. *Edwards*, might have Liberty

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liberty to ſpeak over her Grave; to which her loving Huſband freely conſented, and accordingly laſt Sunday was Forth-night when ſhe was brought to the Grave-Yard, a Body of the *Quakers* being there occaſionally at the Interrment of another Corps; as ſoon as ſhe was laid in the Ground Mr. *Joſeph Gill* a *Quaker* ſupplants Mr. *Edwards*, and ſteping up declares himſelf to the mix'd Congregation to this Effect.

That under the Law of *Moſes* the People of God were obliged to obſerve divers Ceremonies, ſuch as Waſhings, Purifications, frequent Baptiſms; according to the Strictneſs of the Word in the Original, and many Feaſts ſuch as the *Paſchal-Lamb*; the Feaſt of Tabernacles *&c.* All which were Tipes and Shadows of better things to come, and that as to Baptiſm as practiced by *John*, that he himſelf contra-diſtinguiſh'd it, from the Baptiſm of Chriſt ſaying, I Baptize you with Water *&c.* But he that comes after me ſhall Baptize you with the holy Ghoſt and with Fire; from whence Mr. *Gill* inferr'd, that Water Baptizm was the peculiar Inſtitution of *John* and not *Chriſt's*, and that although ſome of the *Apoſtles* took

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up the practice as they did other Jewish Riter and Ceremonies; yet twas in orde to wean their new Proselyles by degree from other beggarly Elements, to whic they were naturally prone from long us and Custome; but that as to Christ him self he Baptiz'd none with Water, and tha *Paul* thanks God he had Baptized so few and *Peter* declares that it is not the put ting away the Filth of the Flesh, but th Answer of a good Conscience &c. Tha will render us acceptable with God; and many other things to the same Purpose and affirmed that all those *Carnal Ordinances* (as he call'd them) ended with the Law, and that we are now under Grace and Gospel, Freedom, and Liberty, and that the Worship which God requires at our Hands does not consist in humane Traditions, Meats, or Drinks, or Dipings, or Sprinklings, *but in Spirit and Truth*, and that with such Worshipers the Lord is well pleased.

Mr. *Edwards* heard him go on with a deal of Impatience in decrying the holy Ordinances of Baptism and the Lord's Supper, and therefore Earnestly intreated

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Liberty to ſpeak for one Quarter of an Hour, which being granted, he enforced the neceſſity that all Chriſtians lye under to live in obedience to the expreſs Commands of God in the holy Scriptures, until repeal'd by the ſame Authority, That nothing in thoſe ſacred Oracles, eſpecially the New *Teſtament*, was more fully and clearly laid down than the Sacraments. That our Lord Chriſt particularly injoined them in the moſt ardent Manner, ſaying, as to Baptiſm except a Man be born of Water and the Holy Spirit, he cannot enter into the Kingdom of *Heaven*; and alſo at the *Inſtitution* of his laſt Supper, recommended the breaking of *Bread* and the *Cup*, as a Love Token among his *Diſciples* and Followers, thereby to commemorate his Death (the Means of our Redemption) untill his Second coming in Glory at the End of Time.

That the *Apoſtles* and *Diſciples* who beſt knew his Will, were Faithful and Diligent in the Diſcharge of theſe great Duties, converting and baptizing Multitudes daily; ſometimes Thouſands together, and alſo going from Houſe to Houſe,

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and were ſtedfaſt in breaking of *Bread* and in *Prayer*. That he wiſh'd his Friend who ſpoke laſt might clear himſelf of *Blaſphemy*, at the great Tribunal of *Chriſt* in denying againſt the reveal'd Will of *God*, and he fear'd his own Light and Knowledge, that thoſe holy Ordinances were of our *Saviour*'s Inſtitution and attributing Baptiſm, as a diſtinct and particular Diſpenſation of *John* the *Baptiſt*, ſeparate from both the *Moſaical* and *Evangelical OEconomy*——Here he was interrupted and the Lye given him, at which he was much ſurprized, and ſpoke to this Effect, That he always eſteemed the *Quakers* to be good *Moraliſts*, and wonder'd whence this ill Manners ſhould proceed, and ſaid, *a holy Zeal was commendable, but Heat and Paſſion were Signs of a bad Cauſe*; and thereupon he told them, that as thoſe Things in Debate were of the higheſt Conſequence to all Chriſtians, and that the Honour of Chriſt, and the Salvation of our Souls were concern'd therein. He would be willing to meet the beſt of them all, at a verbal Conference, any ſeaſonable Opportunity with the Bible in his Hand, and

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y *Gods* Assistance should prove from hence, that *Baptism* and the *Lords Supper* even in the outward Exercises and Practice of them (notwithstanding the ambiguous Cant of the *Quakers*) are of the highest Importance and Obligation to all Christians whatsoever, and that the willful Neglect, and Obstinate Omission of them will prove of dangerous Consequence at the great Day of Accompt. This Challenge being fairly made, and seemingly accepted; it was expected by great Numbers that they would have met before now, and have enter'd a dispute upon those great Points, but the current Report is, that the *Quakers* with many Evasions refuse the Engagement.

And therefore these following Queries, are proposed to the *Quakers* by another Hand.

I. Whether it doth not savour of spiritual Pride and Ignorance, to deny all Ordinances, and Ceremonies; by pretending a greater Perfection and Growth in Christian Religion; and at the same Time setting up Forms of divine Worship equally Ceremonial, viz. *Praying, Preaching, Yearly, Quarterly, Men & Women, Meetings, &c.*

II. If

II. If Christ instituted the *Sacrament* and the *Apostles* and primitive *Christians* and all Churches ever since, have liv'd in the Practice of them, whence doth that new Light in the *Quakers* only proceed; that dare Abrogate them?

III. If Obedience is not better than [illegible] and whether *Naaman* the *Syrian* had not justly continued in his Leprocy had he Obstinately persisted in despising the Waters of *Jordan*, when the Prophet only bid him wash and be Clean? and if the Children of *Israel* did not deservedly perish, who refused to look up at the *Brazen Serpent* in the Wilderness? A Thing in it self Insignificant, simply taken.

IV. Whether spiritual Baptism by Fire &c. be not the Gift of *God*, and distinct from Water Baptism, the Office of the Disciples and their Successors? And if we should not Obediently exercise the one, and always Ardently Hunger, Thirst and Pray for the other?

FINIS.